

THE DUTY

V.

OF

INTERESTING CHILDREN

IN THE

MISSIONARY CAUSE,

AND

HOW THIS IS TO BE DONE.

BY THE

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SECTION I.

WE read in Matthew xxi. 15, 16, "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosannah to the Son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus said unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Again, in the book of Acts, ii. 17, 18, it is said, "And it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens, I will pour out in those days of my Spirit: and they shall prophesy." Both these passages are descriptive of the nature, extent, and enlargement of the christian church. In its nature it is spiritual; in its extent it includes both Gentile and Jew; and for its enlargement there is to be the co-operation and the consecrated efforts of both young and old,

and females, as well as males. The christian dispensation, however, looks with peculiar interest and earnest expectation to the young. "Of such is the kingdom of heaven," "Out of their mouths God now perfects praise," and in the christian temple, their voices swell the general anthem of "Hosanna to the Son of David." Even "on our sons and our daughters the Spirit of God is to be poured out," "that our young men and maidens may" unite in proclaiming the glad tidings of salvation, and while "the Spirit and the Bride say, come," echo their free and universal invitation to all the guilty and the perishing, and by every means in their power say unto them, "come." And in fulfilment of this promise we hear the apostle John saying, "I write unto you little children, because your sins are forgiven you for his name's sake. I write unto you young men, because ye are strong, and the word of God abideth in you; and ye have overcome the wicked one. And now little children abide in him; that when he shall appear ye may have confidence, and not be ashamed before him at his coming."

Hence it is that parents are laid under obligation not only to "train their children in the way that they should go, that when they are old they may not depart from it," but to "bring them up in the nurture and admonition of the Lord," that is, as the words certainly mean, and should be rendered, in order to make them more intelligible, "bring them up in the education and discipline of christians," that is, of those who "are the Lord's." We are thus taught that our children by their baptism are devoted to the Lord, and become members of his church and kingdom, and that we are under obligation to bring them up as such, not merely by instructing them, and thoroughly imbuing their minds with christian truth, but also by accustoming them to, and interesting them in, every part of christian activity, devotedness, and zeal.

It follows, therefore, as an undeniable inference, that it is incumbent upon every christian parent, teacher, and church, to see to it that the children of their charge are brought up as the Lord's,—as christians,—as members of his visible church,—and

therefore not only as those who ought to *believe* in him, and to know the *doctrines* that are of God, but as those who are bound also to love him, to serve him, to honour him, and to co-operate, according to their measure and their sphere, in the promotion of his glory, and the advancement of his cause. And as the term "Missionary" is employed to designate the work of making known "the glorious gospel of the blessed God" to those that know it not,—which is the great work and duty of the church, and of every christian—it is therefore our manifest duty to bring up our children in a missionary spirit, and in a missionary practice. A missionary is one who is sent to preach the gospel to those that are "sitting in darkness and in the shadow of death," whether abroad, or in our own country. To have a missionary spirit, is to be anxiously desirous that such missionaries should be sent, and the gospel made known to all that are "perishing for lack of knowledge." And a missionary practice or habit, is the habit of carrying out this desire, *first*, by praying that such missionaries may be raised up "and sent forth by the Lord of the harvest, into every part of his vineyard; *secondly*, by contributing as far as we can towards meeting the necessary expense of sending and supporting these missionaries, and supplying what is necessary to establish schools and print bibles, and other needful books; and, *thirdly*, by uniting with zeal in such efforts as will promote this spirit, and secure this habit.

Now all this, CHILDREN CAN DO. They can imbibe this spirit by learning to imitate Christ, who was the first and great missionary, who came as he was sent of the Father, "to seek and to save the lost," and who while on earth, "went about doing good." By loving Christ children will learn to love their fellow men, for whom Christ, "made a propitiation" as well as for them. And as Christ "became poor," and gave up everything for the sake of securing to us everlasting life, children can easily be taught that in order to be like Christ "they also must deny themselves" that they "may have to give to those that need," and that as all their blessings flow from the gospel, they ought therefore to send that "godliness which hath the promise

of the life that now is, as well as that which is to come," to all their fellow men. Now, having this spirit, children can be taught what they should really *mean* when they *pray*, "thy kingdom come, thy will be done in earth as it is done in heaven," and that is their duty by every means in their power to hasten the full and perfect accomplishment of these petitions, which, while they constitute the essence of all christian prayer, are, at the same time, an infallible prophecy of the future and universal triumph of the gospel.

AND ALL THIS CHILDREN NOT ONLY CAN DO, BUT OUGHT TO DO. They *ought* to have this spirit. They ought to "love God with all their heart, and their neighbour as themselves." They *ought* to do unto the perishing heathen as they would think it right and proper that, if conditions were changed, the heathen (who would *then* possess the gospel) should do unto them. They *ought* to "remember their creator in the days of their youth," and devote to Christ "their bodies, souls and spirits," that they may serve him even while young. What children *can* do they are as much under obligation to do as are those who are grown to years of maturity. Children *ought* therefore to pray, and give and labour as much and as earnestly *as they can*. If they do not, they are as surely guilty as if they lied, and stole, and took the name of the Lord in vain; since both duties rest equally upon the authority and command of God, and both arise with equal clearness out of the relations in which we stand to God and to our fellow men. Every child, therefore, should be made to know that Christ and his church, have a *right* to ask from him *all* that he *can* give, and *all* that he can do, for missions, and that as he is always *getting* from Christ, he should be always *giving* in grateful return. Many of these heathen, WHO ARE OUR NEIGHBOURS ACCORDING TO THE TEACHING OF CHRIST, are daily perishing, and if our children as well as we ourselves are not doing what *we can do* to save them, how can we meet them when we and they shall both appear before the judgment seat of Christ? Besides if they are not doing this, what are children doing? Their hearts are hardening and becoming utterly in-

sensible, through selfishness, worldliness, and indifference, to the miseries, especially the spiritual miseries, of their fellow men. They are daily becoming more averse to holiness, and more inclined to sin. They are becoming confirmed in the opinion that it is right for them to live *for* themselves, *unto* themselves, and in the gratification of their own desires. They are led to believe, and to act upon the belief, that this world is all-important, and the future world of comparatively little interest; and that there is no danger in what a man believes, and not much in what a man does. But is this the instruction or discipline of Christ? Is such a child brought up for God? No, he is given over to the world, the flesh and the Devil as their lawful prey. He is allowed to grow up an unbeliever, and to live as a young "atheist in the world."\*

CHILDREN, THEN, CANNOT TOO SOON BE TAUGHT THE PRACTICE AS WELL AS THE DOCTRINE OF CHRIST. They cannot be taught too soon to *do what they can*, as well as *to think* and to feel *as they can*. They begin to speak, to walk, to read and to learn as soon as they can, and why should they not also begin to think, and to work, to talk, to pray, and to give for Christ as soon as they can? A grown up person would be ashamed to go to school and learn his letters, and much more ought a man to be ashamed to have put off learning in the school of Christ till he is old, and much more ashamed and self-condemned ought every parent to be who has permitted his child to grow up in such an unchristian course. No attention to *doctrine* will excuse the neglect of christian *duty and practice*. Example is, in all cases, better than precept, and practice better than theory. "One of the first lessons (not the first, but one of the first) which is taught in the school of Christ is this, that it is as much the part of his friends to give as to receive, and that "it is *more* blessed to give than to receive." Children, then, must learn this lesson soon. The sooner they begin to learn it, the better will they know it; the sooner they begin to work for Christ, the longer

\* This is the literal rendering of the words, "without God in the world."

they will work for him ; the sooner they begin the work, the more easy and the more happy it will be. The longer they delay it, the more hard and irksome they will find it. It is not often that a man begins to give his money heartily to God when he is old ; it pains him to give it up—to give what he ought is to him like cutting off his hand, or plucking out his eye. But “God loveth a cheerful giver,” therefore children must begin to give when young. “In the morning sow thy seed.” The time of youth, “the morning of life,” is their seed time, and if they “sow bountifully,” they will “reap bountifully.” If the farmer put off sowing till the harvest, he will have nothing to reap—and so may you, my young friends, expect it will be the same with you, if you do nothing for Christ while you are young. You know that a day well begun is most likely to be well ended ; and so a life begun in doing good is well begun, and a life well begun is likely to be well ended. It is well ended with those of whom it can be said, “they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

But again, CHILDREN CANNOT BUT GET GOOD IN DOING GOOD. The man who is doing evil to others is always doing evil to himself ; and so he that does good to others does good to himself. Children who do good to others, not only do good, but prevent evil to themselves ; there is no way in which they can better make the love of self weak, and the love of souls strong. The child who keeps his hand and his heart in what is good, who is learning what needs to be done for the heathen at home and abroad, and is giving his money or his prayers, that they may be brought to Christ, is preventing much evil to himself ; he is destroying the evil of selfishness in his own heart, or, rather, God is destroying it, by working in him the desire of doing good to others. God will do good to those children who are seeking to do good to others. “He that watereth shall be watered also himself.” His heart will be like a garden, which must either be filled with weeds, or with sweet flowers and fruit. He tries to leave no room for the weeds in his garden—he gives no space



for thorns and briars. The sweet smell of his flowers, and the sweet taste of his fruit are felt by all who come near, and God says to him, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots like Lebanon; they that dwell under his shadow shall return; they shall revive as the corn and grow as the vine—the scent thereof shall be as the wine of Lebanon."

IT IS, THEREFORE, I think, manifest that it is AS SINFUL to neglect to bring up children in a missionary spirit, and a missionary habit, as it is to bring them up without *any* knowledge of God or of his law, or of any moral duty, and that a parent who does so is as *truly*, if not as *heinously*, guilty, as the parent who allows his child to grow up in habits of swearing, stealing, or drinking;—and that the child himself, who does so grow up, is as truly, if not as heinously, guilty in the sight of God. The duty of praying, labouring, and giving for the spread of the gospel, and the salvation of souls, arises as much as any of the other duties mentioned, out of the relations in which we stand to God, to Christ, and to our fellow-men, and is as plainly and absolutely commanded by heaven. And the neglect thrown upon these christian obligations, and the habit of allowing them to be forgotten while mere moral duties are sedulously inculcated, is only a proof and an exemplification of that ungodliness and carnal-mindedness which leads us "to forget God" and his claims, and "to love and serve the creature," and mere earthly interests, "more than the Creator, who is God over all and blessed for ever," and thus entirely to neglect those interests which are spiritual and everlasting, and which involve everlasting destinies.

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## SECTION II.

In the previous discussion of this subject I have shown, that it is our plain and manifest duty to interest children in the Missionary work, by imbuing them with a Missionary spirit, and training them up in a Missionary practice, and that to neglect this is as much a sin as to neglect their moral training.

WHAT THEN, I proceed to ask, CAN BE DONE, AND HOW CAN OUR CHILDREN BE EDUCATED AND BROUGHT UP IN A MISSIONARY SPIRIT AND A MISSIONARY PRACTICE? No one can for a moment deny that something more than is now done, *ought to be*, and *must be*, done, in order that our children may "come up to the help of the Lord with all their might," when we and their fathers have gone to their account. It is equally plain that every thing that is done must be based on reason and knowledge, since, if we would lead our children to act, we must first lead them to think. They must be made to feel that there is a necessity for their prayers and efforts, and that they are under christian obligation to do all that they can. And one thing is very plain, that all our hope for the progress of the gospel is in the young. "The present generation must pass away before a race shall rise adequate for the work of the world's evangelization. For it is impossible for those who have passed from an old to a new order of things altogether to escape from the habits which belonged to the former, and to acquire the life and energy which may be called for under the latter.—There is, blessed be God, an inward expansion of the Missionary spirit going forward in the bosom of the Christian church, and many are the fervent breathings and pious prayers which are poured out continually for the coming of the kingdom. But it must be owned that these do not find a full, free vent in the actings of the church; the outward expression and the inward feeling do not correspond. The heart, now warned by a growing love of souls, finds itself straitened and confined by the crust of old habits, and its ardent desires after a self-denying life, reined in and fettered by the restraints which the customs of society

impose. Christians of the present age were not prepared for the many calls which have arisen, and they did not lay their account with them. Hence they are found to exhibit two very different states of feeling. At one moment, being tempted by a generous impulse to throw themselves and their all into their Master's service, and at the next coldly *to calculate what they can afford to give without seriously diminishing their comforts on the one hand, or forfeiting their christian character on the other.*

I believe that this is the position of the great majority of Christians at present, and I must add, that I despair of seeing them, as a body, dislodged from it; and upon this ground, first of all, I rest the obligation of training up our children in the knowledge and the exercise of Missionary duties.

You may transplant a barren, stunted tree to a better soil, and under the influences of a genial sky it may bud and bear fruit, but it will never acquire the stately growth and luxuriant foliage of a native of the clime. The stunted trunk and the twisted arms are beyond the power of change; and though the boughs may freshen and grow green, they will yield no grateful shadow, nor will the scanty fruit ripen into sweetness; but the tender sapling which springs at its root, and is supported by its stem, may grow into a graceful tree, which shall at once veil its parent's deformity, and yield leaves and fruits for the healing of the nations.

In like manner, while there seems to be a physical impossibility in the way of an adequate enlargement of zeal and liberality on the part of Christians of this generation, may we not expect that the next generation, if early imbued with Missionary principles, shall infinitely surpass their predecessors in the Missionary spirit, and in the scale of their Missionary operations?

And surely we owe it to our children that we shall not place them in the same unhappy position which we now occupy. Pressed by the consciousness of duty from within, and from without by the calls of a wakening world, yet bound, and checked, and forcibly held back from those courses which we are persuaded we ought to follow—I say we owe it to our children to deliver them from this low and miserable state, by training them directly for

those duties which we know they shall have one day to discharge, and by forming them to habits of self-denial

And there can be no doubt that, multiplied as the claims upon us are, they will increase rapidly upon our children; so that we shall not only be missing a most blessed opportunity of doing their souls good, but we shall be chargeable with a very gross act of negligence if we do not seek to impress upon them in their youth the character which it is essential they shall afterwards assume."

How, THEN, IS THIS TO BE DONE? It is to be done, *first*, by their seeing that you, their parents, are truly and heartily interested in this work themselves, and that they are really anxious that their children also should be interested in it. You are to your children, christian parents, while young, "in the place of God," so that as you are, they are, and as they should be, you are bound to be. Children are not so ready to do what their parents *say*, but they are very ready to do what their parents *do*. If you, then, who are parents, enter heartily into this work, so will your children; but if you are practically, really, and *at home*, indifferent to it, so will they be. LIKE PARENT, LIKE CHILDREN!!! On you, therefore, rests a most solemn responsibility. The missionary spirit of a family, and through it of the church, (which is composed of families,) is the great moral *agent*, under God, by which the gospel is to be diffused; and missionary funds are *the instrument* with which these agents work, in order to accomplish this holy end. This spirit, christian parents, you are, therefore, bound to cultivate, and these missionary funds you are bound to encourage and enable your children to secure. If a child be led to part with the smallest sum of money for the cause of missions, knowing to what end he sets apart his gift, he is performing the highest act of which a creature is capable—an act of well-doing to his fellow-men—an act of worship to his God. He is presenting "an incense of a sweet smell, a sacrifice acceptable, well-pleasing to God." You are, therefore, seeking the highest personal welfare of your children in training them daily to think, and feel, and speak about missions—to spare, and give, and beg, and pray for missions.

Is this view of the matter new to any parent? That parent should be entreated to ponder it. Surely his children have been entrusted to his care that he may train them up in the service of their God—that he may bend their minds toward heavenly objects when they are most easily bended, and that he may prompt them to those acts, by which christian feelings are exercised and strengthened. If there be not something good, there must be something evil to occupy the minds of children, to exercise their powers, to hold fast their affections. For their own sake, for their comfort and spiritual welfare, for your sake, for the sake of God's church and a dying world, give their affections a hold of some great cause that will employ their minds for good, and not for evil.

Children, *even more than men*, must do what is good as well as be TOLD it, in order to know it. Tell them about loving the souls of perishing men, and of giving and doing something for their salvation, and you leave them in the dark; let them *do* what they are taught, and they learn from their own experiment more than could be taught them in an hundred mere descriptions. Still, they must be told what they are bound to do for a perishing world. Their parents must furnish them with the means of acquiring and exercising the Missionary spirit. Their judgments and their hearts must be spoken to, and their hands and labours called into activity. Is it any wonder then that the children of our churches are so little interested in this work, when their parents have never had them to feel such an interest,—have never made them believe by observing the example, reading, conversation, prayers, and conduct of their parents, that they themselves were truly interested in the work;—have never put into their hands missionary reading, and never accompanied them to the missionary meeting, nor led them to regard it as of any importance whatever. Brethren, there is much guilt resting upon us on this account, and you may be very sure that if you allow your children to grow up indifferent to God and his cause, God will return evil into your own heart and make these very children a sword to pierce your own soul with many sorrows. Let parents then be aroused to a sense of their duty and their danger. Let those who

are elders or officers in the church especially remember that they are "to be examples to the flock" by "ruling their children well;" and making them as far as possible patterns for the rest. And let *all* lay this matter to heart, seeing that God requires that we "*shall bring up our children in the nurture and admonition of the Lord.*"

And this obligation, let me proceed to remark, rests in a secondary but very responsible manner upon teachers well as upon parents. If, my dear friends, the Lord has called you to feel the obligation and the privilege of "feeding his lambs" then you must also realize the imperative duty of inculcating, both by example and precept, a missionary spirit and a missionary practice. This, therefore, ought to form a distinct and important branch of Sabbath school instruction, and of Sabbath School routine. As every family ought to be a missionary school and society, so ought it to be with every Sabbath school. Here missionary information should be given; motives to missionary zeal be enforced; and an opportunity for missionary benevolence be regularly afforded. Every teacher should therefore, like every parent, be a missionary agent and a missionary preceptor; and thus both by precept and example "bring up his children in the instruction and also in the practice" which will fit and prepare them "to be the Lord's." Every teacher might, therefore, take charge of a missionary card or box. He might appoint one or more collectors in his class, who were willing to collect at home. He might receive the contributions every Sabbath, and act as Treasurer. He might take frequent opportunity to illustrate the nature, necessity, grandeur and importance of the work. And while thus "blessing others" he would find that "both he and they would be blessed," and that in no other way could he more effectually impress the hearts of his children, and produce a deep and abiding conviction of their own need of salvation, and of their own duty to the Saviour. This would be the case, as he depicted to them the miseries of the heathen, and their own distinguishing privileges, and corresponding obligations; as he showed how God commands us to send the gospel to all, and the certainty,

therefore, that they and all men are guilty and lost;—the inexcusable-ness and just condemnation of the heathen, and the still greater condemnation of those who neglect a salvation actually offered to them;—the willingness of many heathen children to believe and rejoice in Christ, and their happiness even in a dying hour;—and so with all the other aspects in which the subject presents itself. In short, there is not a scriptural lesson which would not afford ground for leading the minds of children to see their duty to themselves and to the heathen also, while missionary facts would afford endless sources of interest and improvement. *Would* Sabbath school teachers do this, and *could* there then be a quarterly meeting at some time when they and the scholars and the parents could be present, and when the money should be handed in, and addresses made, who can question whether the result would not prove that in thus labouring for God in Christ, God would abundantly bless us, and pour out his spirit upon us and upon our children, and cause his work to be revived among us.

DO YOU ASK ME THEN, HOW CHILDREN ARE TO BE TAUGHT THE REASONABLENESS, NECESSITY AND ADVANTAGE OF THE WORK OF MISSIONS? I answer. If we would imitate God's method of instruction, we must set *facts* before the minds of our children—facts that will take hold of their fancy and their hearts, as well as their reason, and that will display the *present* state of the world, the power of the gospel, and the *present* duty of the church.

There is almost no class of facts on which the minds of children can be more easily instructed. The number of books which have been prepared during the last few years for the special use of children forms one of the most notable signs of the times; and men who wisely study these signs "to know what Israel ought to do," are finding every day more pressing need to fill the hearts and the hands of the young with the things of the kingdom of heaven, "lest Satan should get an advantage of us." Such works you will find prepared by the Sunday School Union,\* the

\*Let me persuade every parent and Sabbath school teacher to procure "The Great Aim of the Sunday School Teacher," and Dr. Scudder's Letters to Sabbath School children, issued by this Society. The Great Aim urges the duty of Sabbath school teachers to Christ and the world with great force and beauty.

American Tract Society, and by our own Board of Publication, and by the similar institutions of other denominations in this country and in England. There is also a Youth's Magazine published by the Sunday School Union and The Foreign Missionary, a paper published by our own Board of Missions\* which ought to be put into the hands of all our children, and which might to some extent be supplied out of the funds collected, and be regarded as one object in such collections. The information thus communicated in reference to the condition and treatment of children in all heathen countries would be sure to awaken gratitude, excite sympathy and pity, and lead to prayer and effort.

But as another means of effecting this object CHILDREN SHOULD BE TAUGHT ALSO TO PRAY FOR THE HEATHEN. This is as binding on them, as on those who are grown up. The glory of God in the extension of his church and kingdom is the great burden of the prayers of scripture, and occupies three petitions in the Lord's Prayer, which is essentially a MISSIONARY PRAYER, and which we are all bound to teach to our children in their earliest years. They must, therefore, be made to understand what is meant by "God's name being hallowed, his kingdom coming, and his will being done on earth even as it is done in heaven." Every child, therefore, as well as every grown up christian ought to be taught that in this prayer he is daily expressing to God his earnest desire on behalf of those six hundred millions of fellow-creatures, who along with himself are passing on to eternity, "without God, and without hope in the world."—You must pray, my young friends, as well as employ other means, that wicked men may be born again. You must never forget, that not one soul can be saved but by the Spirit of God. The world will continue a waste "until the Spirit be poured upon us from on high;" then the wilderness will become a fruitful field. God's providence must be heard "like the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." It is now very near 300 years since a missionary, anxious to enter

\* Similar periodicals are issued by the Methodist Church, and ought to be circulated among them.



China, and residing near it, used to turn toward its rugged coast and say, "O rock, O rock, when wilt thou open?" Now the rock has been opened in our own days, and the true missionaries of the cross are entering. The power of God alone could open the way for them, and the grace of God alone can give them success; hence, the need of beginning, and continuing, and ending this work with prayer:

"Thy kingdom come." O Lord, impart  
Thy grace to guide my wayward heart;  
Control my thoughts; subdue my will;  
Guard me from every ill;  
And make me, while a child, begin  
To love thy laws, and turn from sin.

"Thy kingdom come." Oh may the time  
Draw near, when men of every clime  
Shall gladly own thy gentlesway,  
Thy pure commands obey;  
Wide as the world thy throne extend,  
And nations to thy sceptre bend.

"Thy kingdom come." And while I pray,  
Oh let me strive from day to day,  
By self-denying acts, to lend  
My feeble aid, and send  
The gospel to each heathen shore,  
That idols may be known no more.

"Thy kingdom come." Faith looks above,  
And longs to reach the land of love;  
That land where sounds of discord cease,  
And all is perfect peace;  
Where bright and happy spirits sing  
The praises of their heavenly King.

I proceed to remark, that CHILDREN SHOULD BE ALSO INFORMED WHAT CHILDREN HAVE DONE FOR THIS WORK, WHAT THEY CAN DO, AND WHAT THEY ARE THEREFORE BOUND TO DO. It is inconceivable how many ways children can devise to raise means to aid the Missionary cause and thus at once foster a spirit of self-denial, effort, and charity, and in "watering others water their own hearts." The amount of money raised by children now in England cannot be less than \$40,000 per annum,\* and the amount raised in the congregation of the church over which the writer is pastor during the last 13 years, notwithstanding the indifference and coldness of many parents, and the imperfection of

our organization, has been not less than \$2000. I am confident, therefore, that children can be intelligently interested in this work; be led to give with self-denial; to labour with effort; and to pray with earnestness; and that in thus training them we take the most certain way of leading them to the enjoyment of personal piety. THE PERSONAL SALVATION OF OUR CHILDREN OUGHT OF COURSE TO BE OUR FIRST AND GREAT OBJECT. Without this both they and we have failed in the "one thing needful." In order to enable children to take a *heartfelt* interest in christian missions they must unquestionably be led to become true christians themselves. None else have that "faith without which it is impossible to please God," or that love to Christ and the souls of men which will "constrain them to live and labour and pray, not for themselves, but for Him who died for them and rose again," and for the perishing and the guilty, for whose sins also Christ gave his life as a propitiation. None but true christians will glorify God by seeking his honour, respecting his law, and doing what is well pleasing in his sight; by considering themselves as stewards of all that they possess; and as under obligation not only to "glorify God in their own bodies and spirits, which are his," but to lead others also thus to serve and glorify their Creator and Redeemer.

If children, therefore, do not take Christ as their own Saviour, will they ever care much that others should receive him? or, will they pity very tenderly the condition of those who have never heard of his precious name? If they have no love to Christ themselves, and no love to his Father, can they be rightly affected with the guilt and misery of those, who are without Christ, and without God in the world? And if they have no concern to glorify God in their own souls and bodies, which are his, how shall they be affected with the wide-spread rebellion of this guilty and unhappy world, or be concerned to be instruments in subjecting that world to God and his Son?

" Oh ! if some little heathen child  
On whom the gospel just had smiled,  
Who just had learned to know the Lord,  
And read and love his holy word,—

If such a child came o'er the sea,  
 Our happy Christian homes to see,  
 And listen while we join to sing,  
 Or bow before our heavenly King ;—  
 Would not that child expect to find  
 That we were holy, gentle, kind—  
 And at the Saviour's sweet command,  
 Were journeying to a better land ?  
 And is it so ? Let conscience tell—  
 She the dark story knoweth well ;  
 No secret sins from her may hide,  
 No angry words, or thoughts of pride !  
 Lord ! we *have* sinned—though gospel light  
 Hath shone around us, fair and bright ;  
 Oh ! help us to repent to-day,  
 Nor grieve thy Spirit quite away.  
 We would not cease our earnest prayer,  
 That heathen lands thy love may share ;  
 May they and we—alike forgiven—  
 Be thine on earth, and thine in heaven !”

It must, therefore, be our first and great object to lead our children to Christ. We must pray to God to draw them unto Christ. And we must persuade them without delay to receive Christ to give themselves to Christ, to be saved by him, and to serve him.

But to accomplish this result we must use all the means appointed ; present all the motives addressed to them in the gospel ; and direct their minds to all the ends aimed at in early consecration to God. And while we give neither God, nor them, nor our own souls rest till “ Christ is formed in them the hope of glory,” and we can rejoice in the belief that they are safely garnered as lambs within his fold, let us also remember that one great end to be attained in their conversion is and should be, that they may glorify God by an example,—“ a walk and conversation—according to godliness,” and by their holy and self-denying efforts to spread the knowledge of salvation, and to “ save souls from death ;” and that we are most likely, therefore, to attain this great object of our hopes and our prayers, by bringing up our children in a missionary spirit, and in a missionary practice.

This will best prepare them to do the will of God, whatever may be their future location or employment.

For it is utterly impossible to have a missionary spirit, unless the heart is full of love and devotion to the cause of Christ ; unless we can with pleasure give up every thing that would

add to our comfort or happiness, if it interferes with our duty ; and unless we can bear all sorts of privations and trials, that we may meet with in that narrow path. In short, to be able in *all* things to give up *self*, and think only how we can best serve God, and promote his glory, and do his will, *that* is a real Missionary spirit. But this is the very spirit which must be shown, if we would see God's glory promoted, in every situation of life in which it may please him to place us. And hence I have seen some people who never went ten miles from home, do as much good in winning souls to Christ, as if they had left their country and travelled thousands of miles to reach the heathen. Missionaries, therefore, in the true sense of the word, but above all, a Missionary spirit, are needed *every where* ! and in every condition of life.

Shall we not, then, all unite in promoting this spirit among the children of our respective churches ? May I not confidently ask the co-operation of those who are the elders or officers of the church, of all who are parents, and of all who are teachers in our Sabbath Schools. Let "holiness to the Lord" be written upon all our prayers, and plans, and instructions, and efforts for the welfare of our children, that they may "arise a generation to serve God" when we their fathers lie slumbering in the dust, and the places that now know us shall know us no more for ever.

LITTLE children, when you pray  
To God to keep you through the day;  
When you ask that He would take  
Your sins away for Jesu's sake;  
When you thank Him for your friends  
And the comforts that He sends;  
Don't forget to breathe a prayer  
For those who know not of His care.

Many little ones there are  
O'er the sea, so very far,  
Who never heard of God above,  
Who do not know of Jesu's love:  
Children who have never heard  
From Christian friends this blessed word,  
That "Gentle Jesus, meek and mild,"  
Dearly loves a little child,  
And bids them always come and pray  
To Him to take their sins away:—  
This Saviour they have never known,  
And, therefore, kneel to wood and stone.

O children! ask of Him to send  
Some one to be the Heathens' friend;  
To guide them from destruction's road  
Into the path that leads to God,  
That they may have their sins forgiven,  
And when they die may go to Heaven;  
That they and you at last may stand  
Within that happy, happy land!



## BACK VIEW.

And ye fathers bring up your children in the nurture and admonition of the Lord — *Eph. vi. 4.*

Train up a child in the way he should go; and when he is old he will not depart from it — *Prov. xxii. 6.*

Out of the mouth of babes and sucklings thou hast perfected praise. — *Matt. xxi. 16.*

Go ye into all the world, and preach the Gospel to every creature, and lo! (in so doing) I am with you alway, even to the end of the world — *Jesus Christ.*

But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? — *1 John iii. 17.*

Freely ye have received, freely give. — *Jesus Christ.*

The Heathen are perishing for lack of that knowledge which bringeth eternal life. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" — *Paul in Rom. x. 14, 15.*

Little children, let no man deceive you; he that doeth righteousness is righteous even as he (Christ) is righteous — *1 John iii. 7.* Now Christ "went about doing good;" he gave himself, and his apostles, and his gospel, not for the Jews merely, but for every nation, tribe and people. If therefore, any man, let him be a Minister, an Elder, or a professing Christian, has not this spirit of Christ, he is none of his.

As we have therefore opportunity, let us do good unto all men. — *Gal. vi. 10.*

It is a saying of one of the Chinese sages, that the whole world is one family:

In the Gospel, the word neighbour comprises every individual descended from our first parents, without any distinction of nation, manners, customs, religion, or race. — *Dr. Bloomfield from Grotius.*

We glory in the truth, that man is the guardian of man. — *Thos. S. Grimké.*

Let us imitate the zeal of the infidels of France, (and of America) in the dissemination of their doctrines — *Burke.*

Like Christ, the soul thus kindled from above,  
Spreads wide her arms of universal love;  
And still enlarged as she receives the grace,  
Includes creation in her close embrace. *Cowper.*

Let these cards be printed for each school, (or they can be had through the writer with a blank for the name of the School) out of the fund collected. Let an address be made by the Superintendent or pastor to the school explanatory of the whole object. Let each teacher then appoint (and let the appointment be a mark of honor and reward, and changed from time to time) one of his scholars as a collector for the class. Every Sabbath let the teacher give this collector an opportunity for receiving any contributions the scholars may be willing to give. No one ought to be *constrained* to give from any other motive than love to God, to Christ, and to his fellow-men, and in the spirit of a free, willing, and cheerful self-denial. This the teacher can, from time to time, explain and enforce, and suggest various plans by which the children could earn and save what they give.

Let any sum, from a cent up, be cheerfully received.

Besides, the collector for the class, let any of the other scholars who are willing, be induced to take a card and make efforts at home and among their friends.

Let little missionary works such as are printed by the London Tract Society and by Ward & Co., of London, and which can be imported for two or three cents a piece, be purchased and distributed at the Quarterly meeting, at which, besides singing, prayer, and addresses from the ministers, there may be addresses from the Teachers, and even from the more forward scholars, and an exhibition of missionary maps, curiosities, and idols when they can be procured.



## APPENDIX.

## JUVENILE EFFORTS FOR MISSIONS.

From Gall's Children's Missionary Newspaper.

It is now about four or five years since the first great efforts were made to interest the young people in behalf of the missionary cause, by holding large meetings with them, and publishing distinct Magazines, and so on, bearing entirely on this one subject. During this period large sums of money have been raised by the young people of Britain, and almost all our great societies have had cause to thank God for what has been accomplished in this way. Besides this, great interest generally has been raised up amongst the young, which we hope will lead many of them when they grow up to be men and women, either to give themselves as missionaries, or to aid more self-denyingly in the promotion of the cause. A kind friend of mine has sent me what, he thinks, is about the sum raised by the efforts of the young in the period just mentioned, and as I have cause to believe his statements to be correct, and also imagine you will like to know what has thus been raised, I shall here present you with the statement.

The entire sum, you will see, exceeds £33,000, and is to be looked upon as the free and hearty collection of the young people of this country within four years. It has been divided as follows:—

## TO THE LONDON MISSIONARY SOCIETY.

To the General Fund, from	
1841 to 1842, about	£1718
To do. 1842 to 1843,	3839
To do. 1842 to 1843,	1693
To do. 1843 to 1844,	3547
To the Missionary Ship, John Williams.	6237
	<hr/>
	£13,195 £13,195

## TO THE WESLEYAN MISSIONARY SOCIETY.

To the General Fund, from	
1841 to 1842, - - - - -	£4721
To do. 1843 to 1844,	3500
To do. 1844 to 1845,	4421
	<hr/>
	£16,481 £16,481

To THE BAPTIST MISSIONARY SOCIETY, about in all,	2,000
To THE CHURCH MISSIONARY SOCIETY, about	1,700
To THE FREE CHURCH SCHEMES. from 1844 to 1845,	394
	<hr/>
	£33,770

Besides this there have been considerable sums raised for the Moravian Missions, the British and Foreign Bible Society's movements, and other missionaries' institutions.

I, for one, feel truly grateful to God, that he has enabled us to attain such a result; and, though it is not all it might have been, it is a noble sum, and demands our thanks.

You see, my young readers, what you are able to do, if you only make the effort. I hope the statement will make you more anxious to assist the work of God than ever, and that if we are spared another four years, we shall be able to speak of a much larger sum. Some of you have not even begun to collect yet. You then have no credit in all this work. Begin then at once. Buy yourself a little missionary box with the first penny you can spare, and call your own. Let it stand in some place where it will be seen in your house, and put into it all you would spend on foolish things. You will be surprised how much it will gather, and what a large sum it will make when put together. In twelve months open your box, and take the money to some good society. It will be a happy moment in your life when you carry it to the gentleman appointed to receive it, and feel it was all your own, and freely given.

But it will be a still more happy moment when, having given your little savings, you give *yourself*, and resolve that you will not only serve God with your substance, but with your heart, your life, your all. I pray you may present this better gift.

### FACTS TO BE THOUGHT ABOUT.

1. THERE are in the world about 800,000,000 of souls.

Of these Christianity is professed by

Roman Catholics,	80,000,000	} 200,000,000
Protestants,	70,000,000	
Greek Church,	50,000,000	

2. There are those who never hear the Gospel,

Jews, blinded by unbelief	5,000,000	} 600,000,000
MAHOMEDANS deluded by the false prophet,	140,000,000	
PAGANS, sunk in idolatry and superstition,	455,000,000	

3. Amongst this last 600,000,000 of heathen, there are only about 1400 Missionaries, including those of America, Great Britain, and the European Continent, or ONE Missionary to every 428,571 persons.

4. The entire sum of money raised by Great Britain for Mis-

sionary purposes every year is about \$1,750,000, and by America, \$750,000, making together, \$2,500,000, which is only equal to what is raised by one single idol temple in Calcutta,—the temple of Kalee,—in the same period for the support of its superstitions.

5. If every Sabbath scholar in Great Britain would collect one penny a-week for the Missions, it would raise £433,333, 6s. 8d. a year, and it divided amongst the principal societies, would enable them to print twice as many books, establish twice as many schools, support twice as many Missionaries, and occupy twice as many stations.

6. To add force to all these facts, remember that of these heathen

20,000,000 die every year.

54,794 die every day.

2,283 die every hour.

38 die every minute.

At this rate, 36,860,000,000 have died during the Christian era, and 6,540,000,000 since the Reformation!

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#### AN EXAMPLE.

A heathen boy being interested in the Missionary, was taught by him the way of salvation. And the Holy Spirit blessed that teaching; and when the youth was eighteen, on the 1st January, 1842, he was publicly baptized in the Mission Chapel, by a new name, "Howden Bruce." When the last accounts came, he was still studying with Mr. Benyon, often acting as a missionary himself, and loving to

"Tell to sinners round,

What a dear Saviour he had found."

He says, "To God be all the praise for what he has done for me! My trust is in that blessed Saviour who gave his life for me. I wish to make known his salvation to my countrymen, that they may know the true God, and Jesus Christ, whom he has sent."

Will not our young readers copy the spirit of the child who, when so young, thus proved himself "a good soldier of Jesus Christ;" and will they not pray that he may go on to fight the good fight, and keep the faith, till he shall wear at last the glorious crown of victory laid up for him in heaven.—*E. M. I. Missionary Repos.*

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#### CAN I DO ANY THING FOR THE CAUSE OF CHRIST?

Dear Children,—If you really love the Saviour, you will desire to promote his cause, and I am sure that many of you do love

him, and would like to do so, if you only knew how. Well, I shall tell you a true little anecdote, which may, perhaps, encourage you to make the attempt.

When visiting, as a collector, for the free church, in a poor district of Glasgow, I met with a poor boy, who interested me very much. The family with whom he lived were poor, and this child had no money of his own to give. I left a collecting box, however, hoping that some of the family might collect a little among their friends, and in calling some time after, I found that it had occurred to this little boy, to gather all the potato peelings he could find, which he sold to his neighbours for half-pence, (probably for pig's meat) and every farthing he thus obtained was put into the box.

Thus you see, dear children, that however poor, if you have only the sincere desire, you will always find some way of serving the Saviour, and promoting his cause. Think of this little anecdote, and go and do likewise.

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### CRUELITIES TO WHICH CHILDREN OF THE HEATHEN ARE EXPOSED.

The Rev. Mr. Keith, a Missionary at Calcutta, after describing other effects of idolatry that shock the feelings of humanity, says!—My attention was more particularly attracted by a little child, laid, I supposed by its parents, on the cold ground, by the side of the river, to die. It was placed within the water mark, exposed to the burning sun. The relations of the child sat without any emotion, at a little distance, near the wood which was prepared to consume its body, as soon as it should expire. It is customary to pour water into the nostrils of the children, and then leave them to perish.

In the eastern parts of Bengal, children are offered up in sacrifice to dumb idols. When a woman is married, she and her husband make a vow to the goddess *Gunga*, that if she will bestow children on them, they will devote to her their first-born. If, after this, they have a child, it is preserved until the season for assembling at the *holy place*. They then take the child with them, and encourage it to walk into the river, till the tide rising, carries it away into the deep; and if it be unwilling to walk in, it is pushed off by its parents.

If a child refuses its mother's milk, it is considered under the influence of an evil spirit. In this case, the babe is put into a basket, and hung up in a tree for three days. It generally happens, before the expiration of that time, the infant is dead, being destroyed by ants or birds of prey.

Among the Rajpoots, infants are literally starved to death, and not one half of the females permitted to live.

The Mahrattas select and cherish a number of human victims for the altar. The most remarkable for vigour and bloom of youth are chosen; when, after fattening them like the stall-fed oxen, they offer them up to their gloomy goddess, in all the pomp of that tremendous sacrifice. In other parts, it is customary to murder all weak or deformed infants, to prevent their becoming troublesome.

In the city of Pekin, in China, nine thousand children are annually offered in sacrifice, and many more in other parts of that empire. So awfully true it is, that the dark places of the earth are full of the habitations of cruelty.

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## MODE OF DEDUCING INSTRUCTION.

### GOSPEL GRACE.

I. *Precept.* Let him that is athirst come, and whosoever will, let him take the water of life freely. Rev. xxii. 17.

II. *Promise.* Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Matt. v. 6.

III. *Prayer.* As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God. Psal. xlii. 1, 2.

See how the Bible closes with a command to poor sinners to come to Christ. All who are athirst may come, Isa. lv. 1; John vii. 37; that is, all who earnestly desire him, Isa. xxvi. 8, 9; all who diligently seek him, Psal. xxvii. 4; all who are ready to part with every thing for him, Matt. xiii. 44—46. Jesus invites them to come, waiting for them, Rev. iii. 20; drawing them, Hosea xi. 4.; accepting them, John vi. 37.

Then, sinners, will you not come to Christ? Do you say, I would like to come, but I do not feel athirst. Still come; for such is the command of God; who, fearing lest any sinner might make it an excuse for not coming to Christ, that he was not athirst, says, "And whosoever will,—whosoever wishes eternal life—be he athirst or not—let him come and take of the water of life freely." And while "the Spirit and the Bride say" to all sinners, "come," children, will you not also say, by sending them the Missionary, "come."

Arise, ye children, and proclaim  
The great good news come down from God,  
Baptiz'd in a Redeemer's name  
Spread the glad tidings far abroad.

To sit at ease would ill become  
The children whom the Lord has bless'd;

Let those who know no heav'nly home  
Be silent, and remain at rest.

But, Christian children, speak aloud,  
And tell the world the things ye know—  
How God the heav'ns in mercy bow'd,  
And lived a man of grief below.

Strange news—that He who reigns above  
Was once on earth, a man of grief!  
Ye nations hear it, "God is love,"  
And brings a ruin'd world relief.

In streams of blood his mercy flows,  
Whose life fulfilled His holy laws—  
Who suffered death, and then arose,  
And lives to plead the sinner's cause.

Now let the idols fall around,  
And be the Saviour's name adored;  
His gospel through the world resound,  
And nations hail him all as Lord.



